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PAPER

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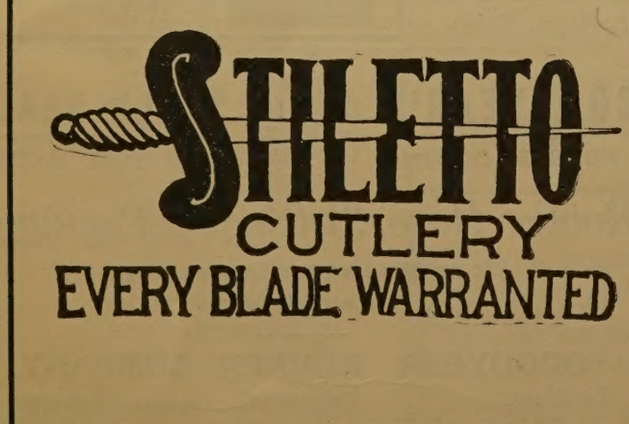

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MAY 1, 1905.

THE CHURCH AND WEALTH. The storm of controversy continues over the Rockefeller gift to the American Board. It is now finally settled that the money is to be accepted. Protests are, therefore, no longer of weight in determining action. They merely register opinion. In the course of the discussion, however, the full history of the transaction has come to light, and it now appears that the money was actually solicited, and, on Mr. Rockefeller's part, given only after a thorough investigation of the methods and plans of the Board. All defense of the Board, based upon the right of any man to give freely of his own, breaks down. All defense based upon the fact that the Board puts itself under no obligation to Mr. Rockefeller breaks down. The donor defined within close limits what was to be done with the money, after having scrutinized to his satisfaction the work of the Board. In this particular instance, therefore, further light has strengthened the case of the protestants. But, still, the question may be raised, "What general principle is involved?" If the Church (we are using the word here as representing all Christian people) is to follow the line advocated by Dr. Gladden and refuse gifts from a Rockefeller, is it on grounds which are applicable elsewhere? What does it imply as the demand of consistent action?

We would be inclined to assert that the general principle involved is that the Church should both be and seem to be free from anything which could be interpreted as an alliance with what stands in the world for mere power, or with power as divorced from ethical ideals.

From the day on which the Master was tempted by the vision of all the kingdoms of this world the Church's greatest danger has been the temptation to substitute as its ideal the Kingdom of Power for the Kingdom of God. For centuries it was not the money power, but the military power which dazzled her eyes. The kings of the earth, the great nobles, the mighty warriors rarely received at her hands the same treatment that the lesser ones received. Even Canossa was force against force—not, to be sure, without a deeper meaning of the supremacy of God; but yet force against force.

To-day the kingdoms of the world are represented by wealth. To quote James Bryce, "Business is King," and we believe that the greatest danger to the Church's ideal is in the inevitable alliance with wealth. A close and constant relation to wealth cannot and ought not to be avoided. For the most the great wealth of the land is in the hands of those who count themselves her followers. But because of their great wealth, the voices of these men have great weight in her councils. Human nature, being what it is, it is almost impossible to treat the opinion of a great captain of industry, even on a theological question, as one treats that of an ordinary business or professional man. That means that the ideals which govern the accumulation of wealth tend constantly to take possession of and dominate the Church. Those ideals are ideals of power. The test of righteousness is the question whether the thing is done successfully and on a great scale. Such ideals do color the Church's thought. One hears much of leadership, much of the opportunity which the ministry offers as a place of power in a community. One estimates ministers by their capacity to get money and parishes by their wealth. The ideals which seem to count most in political life are those of bigness and wealth and power, and the voice of religion is strikingly dumb before them. One of the saddest sights we know as an indication of this tendency is that of the attitude of some of the religious press. Perhaps the most influential religious weekly in America seems to have given itself over to preaching the Gospel of Power. Might seems sufficiently to establish right.

Of course, we indignantly repudiate any such alliance as indicated; but those who stand socially as the classes arrayed against wealth almost universally believe the Church to be an instrument of the capitalist class. As we pointed out some time ago in these columns, it is significant that the Church commonly uses "we" in speaking of the wealthy classes, and "they" in speaking of the laboring classes.

But we need not multiply instances; the peculiar modern form of the Temptation of Power is manifest to every thoughtful Christian. What, then, is the Church to do? Become socialistic and revolutionary in her program? Cry down all existing institutions? Tie herself to some special form of social ideal? We think not. That would be to depart from the position of her Master, to become partisan, and leave untold the great universal message which she has to bring.

Is she, then, keeping herself to more personal and fundamental ideals to preach poverty as an ideal, to raise up a modern St. Francis, to establish a Third Order, whose Rule shall be "simplicity of life"? Sometimes we long for one. We cry inwardly for a voice that shall pierce to men's hearts and call them back to a Christianity expressed without organization, without pomp, without other ideal than a life of common poverty and mutual help. But we long in vain. The world has passed beyond such an ideal. Simplicity of life? Yes, in the sense of self-mastery and right use of wealth; but in the sense of a voluntary poverty, no!—

The only other course is that which we have suggested in the principle that the Church should consistently strive to free herself from any alliance with the Spirit of Power, anything which creates an attitude of dependence upon those who in the world stand for mere Power. In the present case, a body of Christian men solicit funds from one who, whatever his private life, stands in the world for the embodiment of mere Power. Doubtless those Christian men do not endorse his methods, doubtless they do not conscientiously put themselves under obligation, nor allow undue weight to his opinion. But they cannot help their attitude being unconsciously defined. Would the Secretary of the American Board feel free to-day to attack the methods of the Standard Oil?

Would the Outlook feel free to do so if the President of the Standard Oil had contributed largely to some charity under the patronage of that paper?

The Church's hands are constantly tied because she finds herself under obligations to the Power of the world. We might as well acknowledge it frankly. Then we can set about mending it. There is no simple rule to be given. There are few cases where the issue is clear, as in the present one. The Church cannot be a court to investigate. But she can attempt consistently to keep out of any alliance with the Power of the world. Let her accept and use all the wealth that flows to her. Let her remember that the great financier is equally her child with the poor laborer, that Christ died for one, as for the other, and that one needs the salvation of Christ quite as much as the other. But let her ministers and the Church herself officially watch that she is never forced into a position which ties her hands or stifles her voice; and, so far as possible, let her never seem to be so placed (as in this case she does seem). But let Christian people be honest with themselves and note that what they would indignantly repudiate as being their conscious attitude is often forced upon them unconsciously.

SEVENTH MISSIONARY DISTRICT.

The third Annual Conference of the Seventh Missionary District will be held in Salt Lake City, Utah, on Thursday, Friday, Saturday and Sunday, May 4, 5, 6 and 7. The program was printed in our issue of April 1st. We hope to have a full account of the proceedings in our next issue.

OREGON.

The Rev. Horace M. Ramsey, minister in charge of St. Stephen's Chapel, Portland, was ordained to the priesthood on Sunday, April 16th, by the Rt. Rev. B. Wistar Morris, D.D., Bishop of the Diocese, officiating. He was assisted by the Rev. Geo. B. Van Waters, D.D., Rector of St. David's, who preached the sermon. The Rev. Thos. N. Wilson, formerly connected with the parish, presented the candidate. There was a large congregation, and the Church was very prettily decorated with flowers.

The young people known as the Junior Auxiliary of the Chapel, have been busily engaged for some time preparing and furnishing a room in the Good Samaritan Hospital, in loving memory of Lottie S. Short, wife of Rev. William Seymour Short, Rector of Grace Church, Astoria.

The Easter services at the Chapel were very satisfactory. The church was profusely decorated with lilies and other flowers, a large congregation greeted the new minister, and the music from a choir of young men and young ladies, was very suitable and well rendered. The Rev. Mr. Ramsey is already making many friends, and especially among the young people.

The Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, preached in St. Mark's Church on Easter morning, and Rev. H. H. Gowan, Rector of Trinity Church, Seattle, preached on St. Mark's Day in the evening.

Large congregations attended the Easter services of all the churches. The music was elaborate and the edifice profusely decorated with flowers.

LOS ANGELES.

The General Missionary, the Rev. Joseph McConnell, is actively pushing his work. He has engagements now that will occupy him up through the early summer months. He has explored the region contiguous to the Santa Fe road and has gone along the Southern Pacific, visiting Banning, Beaumont, Indio, Imperial and Yuma, and has gone through the mining camps and reservations in the mountains in San Diego County. Scattered Church people are found everywhere. Persons knowing the names of such scattered Church people within the Diocese of Los Angeles are requested to send the names to Bishop Johnson.

The religious services for the deaf, conducted by Mr. Widd in Los Angeles for so many years, are now held in the new Parish Hall of St. Paul's Pro-Cathedral, which is admirably adapted for the work.

A new rectory for St. Athanasius Parish has been built and completed, adjoining the Church property. It is fitted with both electricity and gas, and is a distinct addition to the Church property.

ARIZONA AND NEW MEXICO.

Bishop Kendrick's quarterly paper has just come to hand, and from it we take the following clippings. There is the usual record of faithful, patient work, for the details of which we regret that we cannot spare space:

The Convocation of the Missionary District of Arizona meets Wednesday, May, 3, 1905, at Phoenix. The Convocation of the Missionary District of New Mexico, including Texas west of the Pecos River, meets Thursday, May 11, 1905, at Deming, New Mexico.

Every mission in both missionary districts is just now supplied with a missionary, except St. Stephen's Church, Douglas, Arizona. We hasten to say it, as there is the prospect of another vacancy. St. Paul's parish, Las Vegas, New Mexico, is still without a rector.

We have had two clerical accessions during the last three months. The Rev. Alfred G. Harrison has entered on his duties as rector of St. John's Church, Albuquerque, New Mexico, and has been canonically transferred. The Rev. William Wyllie has arrived and has taken up his work on the Santa Fe Pacific road in Arizona and New Mexico.

We have now three mission circuits in the two districts. There is the Rio Grande Mission, New Mexico, consisting of Socorro, San Marcial, Hillsboro, Lake Valley and Deming, under the charge of the Rev. Joseph H. Darling, whose headquarters are at Deming. There is the Santa Fe Pacific Mission, of New Mexico and Arizona, consisting of Gallup, Fort Defiance, Winslow, Flagstaff, Holbrook, Williams and Kingman, under the charge of the Rev. William Wyllie, whose headquarters are at Winslow, Arizona. There is the Pecos Valley Mission, New Mexico, the prominent places of which, just now, are Portales, Artesia and Hagerman, under the charge of the Rev. Edward McQueen Gray, whose headquarters are at Carlsbad, New Mexico.

Miss Thackara writes that she has received Advent (1904) offerings from the Sunday-schools of Arizona and New Mexico amounting to $101.78. "Was this not good," she says, "better than any previous year?"

The Church is in earnest that the missionary districts shall contribute something to the support of their bishops. The House of Bishops, at its special meeting at Cincinnati, in 1902, adopted the following resolution: "Resolved, That in the judgment of this House, it is to be earnestly and affectionately commended to the people of the Missionary Districts of this Church to take early action in assuming, at least in part, the support of their Bishops." And the revised canon, No. 13, Of Duties of Missionary Bishops, requires every such Bishop to report annually the amount contributed by each District for Episcopal support. And these Annual Reports are published to the Church at large. The matter has become serious, and it should have more intelligent and energetic attention than it has hitherto received from us.

SALT LAKE.

We make the following extracts from the Monthly Monitor, which has just reached us:

The Bishop and Miss Spalding are now settled in the Episcopal Residence, 444 East First South Street.

It is with feelings of the deepest gratitude that the Dean approaches the fifth anniversary of his pastorate. The hearty co-operation, the harmony, the goodwill, the material progress and improvements, and whatever of spiritual good has been achieved, are all matters of thankfulness for the past, and sources of encouragement and strength for the future. These years have been full of active, strenuous service, which has brought some results; but the full harvest of our sowing here can only be reaped in the Great Beyond. In weakness and weariness often, and with many failures and failings, he has counted it always a joy to minister at the altar and in the pulpit. As pastor, it has been a great privilege in the homes of the people to rejoice with those who rejoiced, and to weep with those who wept. And on the part of every parishioner there has been such loving consideration and such hearty appreciation, that all burdens have seemed light and all labors easy.

Dean Eddie and his family hope to spend three months—from the middle of June till the middle of September—on the coast, and we add that San Francisco always has a warm welcome for him.

ALASKA.

We take the following from the April number of the Cross Bearer:

The Rev. A. R. Hoare writes from Circle that he is making his headquarters at Eagle. He had just gone down from Eagle to Fort Yukon with Archdeacon Stuck, who was on his way to the Koyukuk. He had a good team of dogs and a good Indian boy for a guide. His health keeps good, and his first winter in Alaska is not disheartening him. Mr. Hoare reports an exceptionally mild winter, with little snow and good trails. The government had sent soldiers down to the places affected with diphtheria to disinfect the cabins. Mr. Hoare himself is standing the winter wonderfully well after his long illness.

Mr. Hoare writes also concerning Eagle, as follows:

"For several years the Church has had a small mission at Eagle, a point considerably beyond the Arctic Circle and just west of the Canadian boundary. But the mission has never been properly equipped with buildings, and for a long time has had no resident missionary. It is now gradually developing as one of the most important points on the upper Yukon, with a population of 150 soldiers, 250 civilians and about 150 Indians. A larger number of the latter will be attracted to the place as its importance in other respects increases. The Roman Church and the Presbyterian have had missions in Eagle, but both are at present closed, so that the town is without religious care except so far as the Rev. A. R. Hoare, our missionary at Circle, can make the hundred-mile trip up the river, or the Rev. J. Hawksley, the C. M. S. missionary at Dawson, can make the hundred-mile trip down. The Bishop now has opportunity for securing the building formerly used by the Presbyterians as a church, for $1,500. Archdeacon Stuck, who has just been in Eagle, writes to the Bishop: 'I believe this place will grow, and I think it will be an excellent investment. We must look after these people; we must maintain our supremacy on the Yukon, and 'maintain' means extend. I know no way in which a permanent mission here could be established with so little expenditure. The court house was crowded for the service I held on Sunday night.' The Indians of Eagle are also asking for a school, and have given a fine site. The bishop desires to erect a building for them this summer at a cost of $1,500."

St. Saviour's, Skagway, has sent in $100 to help relieve the situation at Fairbanks. Good for Skagway.

Mrs. Langstrom, of St. John's Hospital, Ketchikan, went to Seattle on March 18th with the body of a dead patient. The journey was made necessary owing to the exhausted condition of the widow's health. She expected to return by the same steamer.

HONOLULU.

Convocation has been called to meet week after Easter. Full particulars will be issued in due time. There will be a meeting one day for Sunday School workers, and one day will be given to the annual meeting of the Woman's Auxiliary and the Guilds. It is unfortunate that the Convocation had to be put off, but I hope that we shall have a profitable session. It is hoped to have the consecration of the new St. Elizabeth's Church and the dedication of the buildings during the meeting of Convocation.

St. Elizabeth's House.—The interesting work here goes on with increasing numbers. Under the new order made necessary by the retirement of Deaconess Drant, St. Elizabeth's is progressing with the same hopeful spirit. The Rev. Mr. Potwine is in full charge under the Bishop of all the work on its spiritual side. The work among men and boys is especially under his direction. Deaconess Sands has charge of the work among women and girls and assists in the work with the men and boys.

Among the workers who assist at St. Elizabeth's are the following: As interpreters for Bible classes and addresses, Messrs. Kong Mew Tet and Yap See Young; helpers in Hawaiian Boys' Club, Mr. E. Lovsted and others; night school, Messrs. Kaulia, D'Almieda, Collins, R. H. Potwine, Fernandez, Schneider, J. Croll, Mrs. Boardman, Misses Potwine, Kelner, Van Deerlin, Helma and others; Bible classes on week nights, Rev. Kong Yin Tet and Mrs. L. Aseu; Sewing Schools, Chinese, Mesdames Aseu, L. T. Chin, Miss Van Deerlin; Hawaiian, Mrs. L. F. Folsom, Miss E. Taylor, Miss Potwine; Girls' Friendly, Hawaiian, Miss Marsh, Mrs. Folsom and others; Cooking Schools for Hawaiian Women and Girls (some Portuguese girls also attend), Misses Forsyth and Reed. In the Sunday School are workers whose names have already appeared. The Rev. Mr. Potwine, Deaconess Sands and Mr. Aseu have Bible classes.

Already the capacity of the building is taxed to its utmost capacity and plans are being made to use the lanais for classes.

A piano has been purchased and is a valuable addition to the equipment.

Many nationalities make use of the house, Hawaiian, Chinese, Japanese, Portuguese and others.

REPORT OF THE DEAN OF THE CONVOCATION OF SAN JOSE TO DIOCESAN CONVENTION.

Especial attention has been given of late to inspire greater and more systematic effort on the part of the clergy to raise the full apportionment allotted to them for Church Extension and General Missions. At the last Convocation meeting in November, which was held at Palo Alto, a definite proposal was made by a committee that the Convocation indorse the plan of apportioning the amount asked of any parish to the individuals of that parish. The following four plans were adopted and sent out to every clergyman in the Convocation:

Plan 1. That at the beginning of the Church year, soon after the meeting of the Diocesan Convention, a letter be sent to every member of the parish, stating clearly the purpose of the offering and the work of the Church Extension Fund, and asking for stated pledges toward this object; the amount of pledge to be left to the individual parishioner.

Plan 2. That the apportionment be apportioned according to the number of the parishioners: in this case asking for a definite pledge, the amount of which, in each case, may be decided by the Rector according to his knowledge of the ability to give of the person to whom the letter is sent.

Plan 3. That the mite-boxes distributed by the Board of Missions be given to the members of the parish, and that these be returned at a stated time, making a special point of their presentation as an offering to missions.

Plan 4. That each parish be divided into convenient districts, and a person appointed for each district to present to each parishioner the matter of the offering, and to collect the same.

We also recommend that printed literature be used as freely as possible, in order that all confusion in regard to the offering for missions be removed.

This action was followed up by letters to the clergy, urging the adoption of one of these plans or some other plan to reach the individual. It is with great pleasure that it can be reported that responses came from every Rector and Missionary, either agreeing to use one of the suggested plans or to continue to use one already in operation. Thus the Convocation has committed itself in some way to the plan of apportioning the apportionment, and not leaving it to chance on given Sundays. The result of this extra effort is seen in the report of the Treasurer of the Diocese. The Convocation as a whole falls short of meeting its full apportionment by only $130.90. And out of twenty-seven parishes and missions, fifteen have paid in or over the amount asked of them. We fully anticipate meeting this obligation in full this year.

This report should not close without acknowledgment of the indebtedness of the Convocation to the ex-Dean, the Rev. F. B. A. Lewis, whose faithfulness and unswerving loyalty to his office has created a precedent worthy of the emulation of those who follow him. He never missed a meeting nor was ever late at any of its sessions.

Make a rule and pray to God to help you to keep it: never to lie down at night without being able to say, "I have made one being a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

It is related of Peter the Great that, whenever any one spoke ill of another in his presence, he would interrupt him and say: "Well, now, but has he not a bright side? Come, tell me what you have noticed excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean."

It is a remarkable thing that it is when people are sorrowing and suffering they are most grateful to God.

THE TWO FLEETS.

MARION B. FOSTER.

The sun was bright, and the sea was bland,
And the tide danced in as merrily,
When a sailor pushed his boat from the sand;
And the waves kept time with his homely glee,
For the sailor hummed, "Two fleets there be:
And one sails over the sun-lit waves,
And one lies under the sombre sea."

The sun was bland, and the sun was bright,
And a favoring wind blew fresh and free,
And the less'ning sail disappeared from sight.
But the odd refrain still remained with me
Which the sailor sang—"Two fleets there be:
And one sails over the sun-lit waves,
And one lies under the sombre sea."

The tide danced out with the freight it bore;
Ah! the tide came back soon smilingly,
But the sailor's boat never touched the shore;
And I sing to myself, for I cannot flee
From the haunting strain, "Two fleets there be:
And one sails over the sun-lit waves,
And one lies under the sombre sea."

So, one by one from the shining world
The fleet sails down to the dismal lee—
To the fleet where every sail is furled;
And my heart keeps time to the mystic key,
While I drift and sing, "Two fleets there be:
And one sails over the sun-lit waves,
And one lies under the sombre sea."

So a little while and he who sings
Shall hum no more his songs to thee;
So they who watch his sun-lit wings
Shall hear, perchance, when they can not see
The lips which sing, "Two fleets there be:
And one sails over the sun-lit waves,
And one lies under the sombre sea."

—Harper's Magazine.

THE MODERN WEDDING: A PROTEST.

We take what follows from a thoughtful article in the New York Evening Post. It is from the pen of a lady, herself a churchwoman, well known in Eastern literary circles, and a constant contributor to what is perhaps the ablest secular paper published in the United States. As they originally appeared these paragraphs were headed by an extract of several lines from the exhortation which prefaces the marriage ceremony as solemnized by this Church:

As the time draws near for the weddings which invariably help to gladden the Easter holidays, there is a strange mingling of the interests of impressive Lenten religious solemnities and of the hurrying to and fro of absorbed mothers and daughters preparing for the coming marriages. The incongruities of the situation are of long standing, and are not likely to be changed in our day, although the idea of "keeping Lent" has taken root far outside of the original boundaries to which it was at one time confined.

* * *

In the midst of it all where is the time for "soberly and advisedly" weighing the deep significance of the act for which so much outward preparation is being made? Nor am I speaking only of the magnificent weddings of very wealthy young women; the bride whose parents have to strain to the utmost their power to give, has often quite as much reason for absorbing thought as falls to her richer sister. It is the acceptance of a convention which demands all the elaboration possible, that gives this preponderance to the function over its original purpose and its great result.

If these now busy, preoccupied weeks were chiefly interested in deep and tender self-inquiry as to the fitness of this maiden and this lover to meet the stress and strain of their approaching mutual life, it would make it both a reasonable and a fortunate matter that the wedding preparations came in the time when so large a part of the Christian world stop to think of their own shortcomings and make strong efforts to take account of where their natures and modes of life need greater restraint and firmer discipline.

The joy of it all—the setting forth on that endless journey hand in hand, the tokens of the world's good will and sympathy, the freedom to shape their own destiny without any curb or thrall but their united wills—seems to create a mental condition not unlike that of clear wine poured into a pure glass, where we can see the incessant break of bead-like bubbles rising to the brim, so vitally charged with exhilaration that it intoxicates. It is not a time of thinking, it is not a time of searching inquiry, nor of sober consideration, it is giving up to the pure delight of living and of fulfilled hope and desire. If it were otherwise, Easter weddings would seem to be heaven-ordained for they would be made beautiful by a realization both of the needs of this faulty human nature of ours and of the glorious strength that brings victory over its infirmities.

There is a sort of mysterious link between the Church's "Te Deum" and the happiness of men and women who are reaching a climax of joy, while the air is vibrant with glad chorals and the pealing of joy bells. It seems the right time to be married, but what breaks the unity is the loss of the previous grave earnestness which makes the religious festival so fully one of secure triumph. Without its Holy Week, the vividness of Easter joy could never be made manifest. That is what our brides forget.

And there is of late a strange, almost incomprehensible forgetfulness of what a young girl leaves behind her on her wedding day, which apart from all exalted sentiment or any religious estimate of marriage sanctity, seems to those who have found in life a school of experience to lack even elemental civilization.

When the young woman, to whom the future is an inscrutible, sealed book, breaks from her father's encircling arm and passes from the door of home, what is the change which comes to her? The whole of the past from the hour when in her helpless newborn infancy she was laid upon her mother's breast, until this present vivid moment in which her parents give her up to the care of another, is like a scene on which a final curtain drops. She is done with obedience and dependence, but she is also done with that never-ending vigilance which guarded her from every evil of body and soul. She takes with her all that has been given to her life, bodily perfection, mental culture, and whatever of endowment parental goodness has bestowed. She takes all and leaves only the memory of either a nature and companionship which has been the light of her home, or of willfulness which has demanded constant care and guardianship. In either case she is changing the whole order and scheme of her existence, and yet the vogue of the hour is to make that parting moment a scene of the wildest merriment and to leave a sensitive girl and a man whose heart—if he have any nobility within him—is at the highest degree of sincere emotion, a spectacle to high and low, gentle and simple, which shall call forth rough laughter and coarse jests.

That best wishes, cheerful adieux, waving kerchiefs and falling flowers should show the twofold sympathy of surrounding friends who would joyfully speed the bride and groom on their way and come, as a screen, between the parting pain of farewell to home, is more than natural, it is the spontaneous, universal impulse of any and all of us. But it is another sort of thing which drives a delicate, fastidious young woman to flee to the roof and make what is literally her escape from another's door, to avoid publicity and annoyance, or makes a chivalrous young husband have to endure the rude comment of every sort of man he encounters, wherever he takes a delicate girl who has just left her home under his protection.

To some of us marriage is a sacrament; to the great majority of men and women its solemnization calls forth the best that their natures can feel, and it is an inexplicable convention which reduces the departure of the bride to a rude joke in which the world at large is invited to share.

That her "going away" should be full of happy manifestations of affectionate interest, is no less than her due; that she should absolutely dread and almost fear the moment in which she takes her first step as a married woman, outside the shelter of her father's house, seems a relic of some phase of life far remote from ours.

PHILIPPINE INCIDENTS.

BY REGINALD H. KELLEY, LIEUTENANT U. S. A.

It was twelve o'clock. The jagged echoes of mess-call had barely died away and as a consequence not a soldier was visible on the cool front verandas of the company quarters. At the upper end of the post and commanding a view of the country for miles around was the bachelor building, on the shady porch of which two of us, junior lieutenants, were waiting with more or less impatience for our "chow" to be announced.

But spread out before us was one of the beautiful scenic pictures in water, meadow and abrupt green hills so characteristic of these islands. From our quarters the ground fell quickly to

the lake shore. The slope, covered thickly with high tropical grass, was flanked on one side by the rough unpainted barracks and ended abruptly at the edge of the reservation in a dark tangle of banana leaves, bread-fruit and acacia trees. Here and there a brown nipa house showed through the dark foliage, and over all rose the glaring red tiled roof of the church and convent. The natives in the town below could be distinguished as moving spots of white, red or brown, according to attire and age.

Beyond the town and stretching off toward Manila as far as the horizon, lay the smooth Laguna de Bay, shimmering like silver in the fierce noon sun. But its brightness was relieved somewhat by the little emerald island set, like Alcatraz, in the center of the picture. The green of the lake shores extended to the water's edge and even farther, for here and there were acres of a lettuce-like water lily, floating in compact masses, a variety known to the soldiers as "Pasig cabbages." At wide intervals on the open water the brown sails of a few proas flapped idly over their wide outriggers. To the left, close to shore and under the shadow of Mount Maquiling, lies a little crater-like island with its strange circular lake, very deep and having its surface at a very different level from the water of the great closely surrounding laguna. Miles farther on the nipa houses of Calamba, the scene of much past treachery and bloodshed, showed as a brown spot on the green shore. Away off to the right, the post and prison building of Malali Island appeared in the distance, grey against the dark verdure-laden hills of Rizal province.

Then further yet to the east, Jalajala Point stands out with its fringe of little green islets,—but my idle enjoyment of the picture, and the first good sunshine after weeks of rain, was interrupted by the appearance on the stone walk before us of a familiar oriental figure, a wandering Indian peddler and his inevitable black-covered baskets of ware.

In the peculiar clipped diction of the British Indian he was already assuring us how little trouble, in fact real pleasure, it would be to him to exhibit his stock. The Filipino cargadores were only too ready to shift the heavy pringas, or carrying sticks, from their shoulders and were complacently squatting in the hot sun beside the baskets. Deciding quickly that silence meant interest, the Indian had his baskets placed on the porch beside us, "for if you do not see you cannot buy. And," he added shrewdly, "you gentlemen have just received your checks and you can buy now." These peddlers usually appear about the first of the month.

His goods were quickly spread out. Rare Indian embroideries, an immense amount of work in grotesque patterns and atrocious colors; sandal wood articles, laden with the dreamy scent of the orient; ivory in all shapes from queer mandarin chessmen to European toilet articles. Bolts of canton linen and beautiful embroidered table cloths of the same material, decorated in birds, dragons, flowers and monkeys; rich oriental tapestries with figures worked in gold and silver thread; curtains of material heavy enough to stand alone and embellished with thick tasseled fringes. "And, gentlemen," he went on with his incessant talk, "look at this silverware," producing some lace-like napkin rings in bright silver, then bracelets, chains, boxes, etc., of the same metal, all elaborately patterned. "Some day you will marry and then you will need these things; * * * see these table cloths and curtains * * * and what do you Americans care for money. You are all rich. Look at this beautiful mandarin coat," holding up an elaborate flowing sleeved garment of blue silk finely embroidered in gold dragons. "It is only ninety dollars gold. I always ask you my lowest price first, for Americans do not like to bargain like Europeans, and this is really——" In the full flow of his eloquence I suddenly called his attention to a small cockroach which had emerged from his baskets and was enthusiastically headed for my rooms. Apologizing profusely, the polite Indian pursued the insect, cornered it with a piece of paper, picked it up very gently with his fingers and going to the end of the veranda, threw the creature out with a graceful two-handed motion as if bestowing blessings and wealth upon a bowing assemblage.

"Why didn't you kill that pest?" I asked.

"Because I am a Hindoo," was the simple answer. "We never kill anything that lives. If I kill him, when I die maybe I would go in his body. But see this big fine table cover," spreading out a shining mist of thin material.

He would probably be discoursing yet, always polite, deferential, smiling, but a barefoot muchacho announced "chow listo." So we allowed this dusky Caucasian to rob us in return for a few trifles which attracted our fancy and left him to his elaborate packing preparatory to hypnotizing the next hombres who might be new enough, foolish enough or interested enough to listen to him.

MORE MISSIONARY TESTIMONY.

The following paragraphs from Sir Mortimer Durand, the British Ambassador at Washington, are taken from a letter to Mr. McBee, and published in The Churchman. They are such a fresh testimony to a truth only now beginning to be realized, and they come with such sanity from so high a source that their wider circulation cannot but be of great benefit:

"But I may, perhaps, without impertinence, say a few words on the general question of missionary work in the East, where I have spent many years of my life.

"I have heard it stated that missionary work in those regions is at best wasted—that practically no results follow from the expenditure of so many valuable lives, and of so much labor and money; that the missionaries make few converts, and that those they make turn out badly; that by attacking the religion of the people about them the missionaries arouse hostility against all Christians, and do positive harm; and so on.

"As to these statements I will not trouble you with my views in detail. There are many men better fitted than I am to judge how far they are true; and how far, if there is truth in them, they should be allowed to influence the attitude of Christian nations toward missionary work. But I feel bound to say that, so far as my personal experience goes, many Christian converts are sincere, and show it in their lives, and secondly, that when I have seen harm done by missionaries it has been done by the wrong sort of missionaries.

"Missionaries should be chosen with great care. Provided that they are of the right stamp, of the stamp of many whom I have known in Persia and elsewhere, I can only say that if I were ever again an administrator or a diplomatist in a non-Christian country, I would, from a purely business point of view, as a government official, far sooner have them than not have them within the limits of my charge. Believe me,

"Yours sincerely,

"H. M. DURAND."

THE PASSENGER DOVE.

Bird of the wildwood, thou fair, lone dove,
Whence upon swift wings dost thou come?
Where hast thou left her, thy mate, thy love,—
Waiting alone in her sylvan home?

Why stay thy flight by my lone dwelling—
Why, ah, why dost thou linger here?
Some glad word would'st thou fain be telling—
Some sweet message my soul to cheer?

In what far sky, the purest, clearest,
Hast thou met with an angel throng?
Was the name of my own heart's dearest
Set in the heart of their wondrous song?

Oh, to interpret the message tender
Of plaintive notes, and thy gentle eyes!
Is it not this: "Dear love, remember
I await thee in Paradise!"

Stay, fair dove, while the sunset lingers,
Deepening to crimson thy burnished breast,
Touched, mayhap, by those angel fingers—
Then away to thy woodland nest!

So, farewell: For thy gentle mission,
For thy message of hope and love,
For one glimpse of the Fields Elysian,
Take my blessing, thou sweet wild dove.

—Julia H. S. Bugeia.

The fox-hunting country parson flourished in England in the latter half of the eighteenth century, and was not rare during the greater part of the following half-century. Sometimes he supplied the fox, when none were to be found in "the country," and occasionally he did so at the expense of the parish. No doubt the parish felt that the money was well spent, since it contributed to the health and vigor of their pastor. An Essex Rector sends the London Church Times extracts from his Churchwarden's accounts of various dates from 1756 to 1801 recording the payment of upwards of fifty-four shillings for the catching of seventeen foxes and five badgers for hunting or baiting.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

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The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1. Sts. Philip and James. (Red.)
5. Fast.
7. Second Sunday after Easter. (White.)
12. Fast.
14. Third Sunday after Easter. (White.)
19. Fast.
21. Fourth Sunday after Easter. (White.)
26. Fast.
28. Fifth Sunday after Easter. Rogation. (White.)
29. Rogation day. Fast. (Violet.)
30. Rogation day. Fast. (Violet.)
31. Rogation day. Fast. (Violet.)

OFFICIAL JOURNAL.

April 10.—P. M., in Chapel of Seamen's Institute, confirmed one.

12.—P. M., confirmed a sick person from St. Peter's Parish, San Francisco. Evening, took part in united service at Trinity Church, San Francisco.

13.—P. M., in St. Matthew's Church, South Berkeley, addressed Alameda County Branches of the Woman's Auxiliary.—Confirmed for St. Paul's Church, Oakland, three in private.—Evening, in St. Paul's, Oakland, confirmed forty-five and received one into the Communion of the Church, and made an address; later met people of St. Paul's and Vestry in Guild room.

15.—Made an address at united midday service in the Novelty Theater, Oakland.—Received from the Bishop of New York notice of deposition of Frederick W. Roberts, Presbyter, for causes not affecting moral character.

16.—Palm Sunday, A. M., in St. Peter's, San Francisco, catachized Sunday School, celebrated the Holy Communion, confirmed eighteen, received one into the communion of the church, preached and addressed class.—P. M., in Church of Our Saviour, Mill Valley, confirmed thirteen and addressed them. —Evening, in Grace Church, San Francisco, confirmed twenty-four, with sermon and address.

17.—In San Francisco, at noonday meeting for women, in St. John's Hall, Masonic Temple, made an address.

18.—In San Mateo, at noonday meeting for men, made an address.—P. M., in the Church of St. Matthew, San Mateo, baptized an infant.—Evening, in the Church of the Advent, San Francisco, confirmed twenty-four and addressed them.

19.—P. M., meeting of Board of Missions.—Evening, in Christ Church, Alameda, confirmed twenty-three and addressed them.

20.—Evening, in the Chapel of the Maria Kip Orphanage, confirmed sixteen presented by the Rev. L. C. Sanford, Chaplain, and made an address.

21.—Good Friday, at midday meeting in Chamber of Commerce, San Francisco, made an address to men.—Evening, in St. John's Church, San Francisco, confirmed forty-four, with an address.

23.—Easter Sunday, A. M., in Trinity Church, Oakland, celebrated the Holy Communion, confirmed twelve, received one into the communion of the church, preached, and addressed class.—P. M., in the Church of St. Mary the Virgin, San Francisco, confirmed five with an address.—Evening, in St. Luke's Church, San Francisco, confirmed forty-two and addressed them.

The Joint Commission of the General Convention on Sunday School Instruction has sent out a timely circular and blanks, outlining plans for accomplishing the work committed to them, which is to consider and report upon the question, "How to make the Sunday School more effective for the religious instruction and church training of our people." The documents show that the commission is a live one, like our own Diocesan Sunday School Commission, and the circular and blanks are worthy of prompt and careful attention.

WILLIAM F. NICHOLS.

The Church of the Holy Innocents, Corte Madera, will (D. V.) be consecrated on Tuesday, May 16th, the service beginning at 11 a. m. Those desiring to attend this service can take the Sausalito ferry at 9:50.

The noonday meetings for women in the Masonic Temple were exceedingly well attended, and there have been many expressions of thanksgiving for blessings received. They are matters of which details can hardly be given, but the blessings are very real. Surely it was a happy inspiration that suggested these two series of meetings—the one for men and the other for women. We would suggest to those who planned and carried through these meetings the possibility of arranging next season from Advent to Easter one series of daily noonday services in some central downtown location that should be open to both men and women. We believe it could very helpfully be done.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

PERSONALS.

The Presiding Bishop has received a sufficient number of promises of attendance from the Bishops to constitute a quorum for the meeting of the House of Bishops, to be held at 2 p. m., Thursday, June 8, 1905, at the Church Missions House, 281 Fourth Avenue, New York.

The Rt. Rev. the Bishop of Alaska was in San Francisco from April 5th until Good Friday. His cheery presence is always welcome, and he is allowed very little idle time when here. He preached at least twice each Sunday he was here and held numerous afternoon and evening meetings with the Woman's Auxiliary and everybody interested. The Bishop appeared in good health and his shoulder seems to have entirely recovered from the hard journey of the winter of 1903-1904.

The Rev. R. E. Armstrong sailed on April 18th on the steamer Manchuria for Hongkong, on his way to Manila.

The Rev. Frank M. Baum, for the past six years Rector of St. John's Church, Clifton Springs, New York, has accepted an appointment by Bishop Wells of Spokane to enter missionary work in that city.

A farewell service for the Rev. C. Cummings Bruce was held in Trinity Church, Portland, Oregon, on March 26th. The Rev. Mr. Bruce has been Chaplain of the Seamen's Institute in Portland for several years.

Mr. George Crocker is about to build a Church at Ramsey, New Jersey, as a memorial to his wife, who died in New York last summer. Mr. Crocker has a summer home at Ramsey. The church is designed after the early Norman style as built in the South of England.

The Rev. Freeman Daughters of Shamokin, Pennsylvania, has resigned his Rectorship to accept an appointment of Bishop Wells in the District of Spokane.

Rev. John B. Briggs, M.D., our missionary at Point Hope, Alaska, is in San Francisco, very busy securing the material for his new buildings at Point Hope, and laying in his year's supplies. The doctor expects to start early in May for his far northern station, and is planning to visit all the missions in Southern Alaska and along the Yukon before he goes to Point Hope.

The address of the Rev. Reese P. Kendall, M.D., is changed from San Jose California, to Ashland, Oregon.

The Rev. L. B. Ridgley writes that he expects to sail on the steamship Korea for China May 2d, where he is to take up his missionary work again.

The Rev. R. H. Starr, D.D., of the Diocese of New York, who has been for the past two months acting as locum tenens in charge of St. John's Church, Stockton, has been duly elected Rector of the parish, and has announced his acceptance of the election. Dr. Starr was educated at Sewanee and at the University of Toronto, receiving his degrees of M.A., B.D., and D.D. in due course. He was made deacon by the Bishop of Toronto in 1868 and advanced to the Priesthood by the Bishop of Huron in 1869. He was Professor of Dogmatic Theology in Sewanee for several years; Assistant in Grace Church, Toronto, Canada; in 1887-1889 Assistant in St. Thomas' Church, New York; from 1889 for some years Rector of St. Paul's Church, Dedham, Massachusetts; in more recent years Dr. Starr has been residing in New York, and of late has been a lecturer in the Deaconess Training School in New York. The parish at Stockton and the Diocese of California are to be congratulated on this accession to our working force.

The Rev. B. W. R. Tayler, Rector of the Church of the Good Shepherd, Cleveland, Ohio, has been called to the Rectorship of St. George's Church, Schenectady, New York. Mr. Taylor will be remembered on the Pacific Coast as some time Rector of St. John's Church, Los Angeles.

Brother Serapion Van Koop, member of a wealthy Belgian family, who two years ago went to the Hawaiian Islands to take up the work begun by Father Damien in the leper colony of Molokai, has himself fallen a victim to the disease.

GOOD FRIDAY AND EASTER.

From so many of the churches of San Francisco and vicinity as we have heard at the time of writing (Tuesday in Easter week) the accounts that reach us are highly gratifying in every sense. There is, of course, the story of beautiful decorations, exceptional music, large attendance, and generous offerings on Easter Day. But back of this there is a story of unusual numbers present at the Good Friday services; larger congregations than on the usual Sunday remaining through the three-hour solemnities; 110 persons confirmed at four services on Good Friday and Easter and an almost remarkable percentage of communicants receiving the Holy Eucharist on Easter Day. In six parishes in San Francisco which reported in January last 2,114 communicants, we are informed by the clergy in charge that 1,790 persons received the sacrament. We have reason to believe that these figures give a fair sample of the religious interest that seems to be making itself felt everywhere. We shall hope to have fuller statistics at hand for our next issue.

UNITED SERVICES.

The following resolution in regard to the daily Lenten services of 1905, held at noon in the Chamber of Commerce rooms, was adopted at the last service on Easter Even, and speaks for itself:

"Those who have attended these meetings offer their most hearty thanks to the Committee who inaugurated them; to the ministers of the various congregations who kindly delivered the addresses; to the organists who have given such able assistance to the worship of praise, and to the Trustees of the Chamber of Commerce for generously placing their rooms at the disposal of the Committee.

"This resolution would not be complete without acknowledging the immense value of these meetings, and the interest so constantly manifested by the large attendance, including men of many walks of life and belonging to various religious bodies.

"The enjoyment of these united services is known and felt; the results cannot fail to be worthy of the efforts; above all, the experience of the blessed 'tie that binds hearts in Christian love' will long abide with us."

The writer heard at least one man express the wish that a similar service might be maintained all the year around. Could it possibly be arranged? Is not the mere suggestion an evidence of the renewal of Christian conviction which is sweeping over the world?

We wish to add only one other word concerning the Good Friday service which seems of special significance. Every available seat was occupied, and at least 100 men of all classes and conditions were standing. The place was the meeting room of the Chamber of Commerce, in the very center of the financial district of San Francisco, and a large share of bankers and insurance men were in the congregation. The service was conducted by the Bishop of the Diocese, and the member of the Brotherhood of St. Andrew who read the Lesson was an active and zealous member of a labor union. It was an object lesson of the catholicity of the Church which knows no distinction between capital and labor, of the Church which stands for and develops so far as she may manhood and character in whatever station.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

MARIA KIP ORPHANAGE.

A most interesting and impressive service was held by Bishop Nichols at the Maria Kip Orphanage, Maundy Thursday evening, when sixteen of the older girls were confirmed, being presented by the Chaplain, the Rev. L. C. Sanford.

The chapel was beautifully decorated for the occasion, and the girls were made to feel that they were taking the most important step in their lives. On Easter morning they received their first Communion in their own chapel, the Rev. Dr. Hall being the celebrant. Only those who frequently visit the orphanage realize how much is being done for these children spiritually as well as physically. Their reverence was indeed beautiful, and the children in our Sunday Schools could learn valuable lessons from them. Visitors interested in this splendid institution are always welcome.

THE NEW ST. PAUL'S, OAKLAND.

For years this has been talked of and dreamed about. The vestry have at last something definite to lay before the Parish, and we earnestly hope that it will meet with the unanimous approval of each of our members.

The question of site has been the most vexatious one. The present property, while valuable and centrally located, is insufficient for the plans of the rector and vestry. We must have a church, a Sunday

(Continued on page 11.)

THE MISSIONARY THANK OFFERING.

To be presented at the General Convention in Richmond by the Men of the Church in gratitude for Three Hundred Years of English Christianity. Jamestown, 1607—Richmond, 1907.

THE END IN VIEW. The primary object of this movement is to quicken among men a sense of the importance of the Church as a factor in national, social and domestic life and to awaken or to stimulate in them a feeling of gratitude for the past and of responsibility for the future.

The secondary object of the movement is to give to each man an opportunity to express his gratitude and in some measure to discharge his responsibility by uniting in a worthy Missionary Thank Offering.

NATURE OF THE OFFERING. Each man must be given to understand that an annual contribution to the Apportionment is merely the payment of his proportion of the annual expense of keeping the Church alive and growing. The Thank Offering is a voluntary gift in addition to the payment on expense account and is intended to express some measure of interest and enthusiasm above the level of mere financial duty. Such a gift ought not to be devoted to the payment of current expenses—there is urgent need both at home and abroad for additions to the Church's plant. Churches, chapels, schools, hospitals, houses for missionaries and other buildings are greatly needed. It is not wise to restrict the purpose or purposes to which the Thank Offering should be devoted because it is not possible to-day to anticipate exactly what the Church will most need in 1907. It is sufficient to make such a general statement as the above and leave the details to the Board of Missions. It is within the scope of the plan that an individual shall be at liberty to indicate a building or a part of a building or an endowment or some other permanent use as the object to which he desires his offering to be applied.

AGENCIES FOR ATTAINING THE END. 1. *The Central Committee.* — A Central Committee of Three has been appointed in virtue of the resolutions adopted in General Convention in October, 1904. The problem before this committee is to *get into touch with the individual.* The Apportionment Plan carries the responsibility for current expense to the door of the diocese or district. The diocese or district in some instances carries it further and leaves it at the door of the parish church. It is now proposed to take the final step and reach the individual. To do this requires an organized system of communication between the Central Committee and the man from whom the gift must come.

This organized system of communication is very carefully worked in all its details. It involves a District Committee and Parochial Agencies and would result in a muster-roll of the men of the Church, which will be of almost inestimable value.

RESOLUTIONS.

Resolution adopted by the Board of Missions (both Houses of the General Convention sitting together), Boston, October 20, 1904, on motion of Mr. Thomas:

"Resolved, That the Board of Missions affectionately recommends to Dioceses and Missionary Districts that they send through the deputies to the next General Convention an extra offering for missions to be presented at the opening services as a special recognition of thankfulness to Almighty God for the blessings He has vouchsafed to this Church during the three hundred years since it has been planted in Jamestown."

Resolution offered by Mr. Pepper in the Board of Missions (formerly called the Board of Managers), New York, December 13, 1904:

"Resolved, That a committee of three be appointed by the chair to formulate and put into execution a plan to insure the presentation at Richmond in 1907 of a missionary offering by the men of the Church as a thanksgiving for three hundred years of English Christianity. The committee shall have power to associate with themselves local committees in each diocese and missionary district consisting of the deputies to the late General Convention and such other agencies as they shall deem proper. The fund shall be applied *first* to restore the reserve funds of the Society (if they shall not then have been restored) and *second* to provide permanent equipment in the domestic and foreign fields. Each giver shall be asked to contribute under a pledge that his gift shall not diminish his payment toward the Apportionment."

Resolution adopted by the Board of Missions, New York, January 10, 1905, on motion of the Bishop of Nebraska:

"Resolved, That the pending resolution be referred with power to a Special Committee consisting of the Bishop Coadjutor of New York, Mr. Thomas and Mr. Pepper to make it effective—with the hearty endorsement of the Board."

MISSIONARY NECESSITIES. We take the following from the *Living Church* of April 22d: The leading editorials in the *Spirit of Missions* for April treat of the pressing importance of the financial crisis which confronts our missionery work. It is cowardly for the Church to evade this crisis. There was great enthusiasm manifested for missions at the General Convention of last fall. The Convention itself took steps looking to the expansion of our missionary field. New bishoprics were founded in Cuba and Mexico, involving new obligations toward those neighboring republics. Since that time, the obligations of the American Church Missionary Society in Brazil and Porto Rico have been assumed.

But the enthusiasm of the Church seems to have exhausted itself before the pocketbook was reached. It is essential that pecuniary obligations for the field should be made in advance. If the Church fails to make good the obligations which the Board has made in the name of the Church, two things are made inevitable. First, the necessity for making good the year's obligations, sends the entire deficit thus created over, as a debt, to the next year's budget; secondly, the appropriations for the next year must not only be curtailed in the ratio that the Church has defaulted on her obligations for the present year, but also, beyond that, must be sufficiently lessened to allow for payment of the deficit thus carried over.

It seems incomprehensible that the Church can acquiesce in a curtailment of our missionary work. The *Spirit of Missions* rightly, and perhaps too moderately, outlines what would thus be involved:

"Reduced appropriations would mean that some missionaries would accept cuts in their stipends, and that others would put even more of their stipends than they do now into their work. In other words, the missionaries would pay the greater part of the bill. The 1,600 members of the mission staff would pay what should be shared among the 800,000 communicants, or rather among the 2,000,000 baptized members of the Church. That is not American fair play. Reduced appropriations would mean

that a community in the West is to be left unshepherded; that in the southern mountains, or in Central China, or upon the African coast a mission school is to be closed, while young people who were beginning to see the light ahead would be turned back into darkness. A hospital ward may be closed in one place; in another a native Christian who has demonstrated his fitness as a mission teacher or catechist may be sent back to secular employment. But these would not be the most damaging results of a reduction. The efficiency of the mission staff would be weakened."

Yet the obligations for the next fiscal year must be outlined at the May meeting of the Board. Prudence must suggest that if the Church *will not* make good the obligations already assumed on her behalf, those obligations must be curtained. The Church must face the problem as it exists.

It is unpleasant to be obliged to intrude this serious consideration upon the joyful notes of an Easter number; but praises to the risen King that involve no sense of responsibility for the work which He has laid upon us, do not come from a very great depth of the heart.

Churchmen must determine by their attitude within the next two or three weeks, what shall be the official attitude of the American Church toward the mission field, for at least a year and a half next following.

THE NEW ST. PAUL'S, OAKLAND.

(Continued from page 9.)

School room, and room for choir rehearsals, clubs and the activities of a modern work. A rectory must also be provided. The present site is entirely inadequate.

The vestry were recently addressed by an Eastern architect of standing who, being a good churchman as well as a man of experience, made several striking points.

First, this new church is to be to the glory of God and consecrated to His worship.

Second, men must build churches for the future generations. We build homes that we may live in them. We build churches for the coming generations as well as our own.

Third, a church worthy of God and commensurate with this church of ours, ought to be the best. He cited his own parish church where a plant worth thousands of dollars must be sacrificed to enable the church to move.

Many other points were discussed. The point was suggested by the rector that we must build a complete church that will not cost large sums to correct in the future. A church was proposed to seat 700 people, accommodate a large choir, give space to the church and have room for a number of the clergy in case of a convention.

The church, parish house and rectory will require a large ground space. Where could we get it?

The Bishop very kindly came and looked over the ground from Third Street to Piedmont. The parish is growing rapidly toward the hills and each year finds a larger number of our congregation farther away from us.

The Bishop gave his sanction to the site on which upon the advice of the architect and with the Bishop's approval the vestry have secured an option. The property consists of the ground between Boulevard Terrace and Twenty-third Street, on east side of Webster, 125x240.

There can never be any encroachment on the church as the property is absolutely protected by streets.

The new site is within a few hundred yards of both Piedmont and Oakland avenue lines, the Webster Street cars pass our door. So that ten years hence the new St. Paul's will stand almost in the center of a great population.

Upon this property it is proposed to build a substantial stone church to cost not less than $60,000. We need to raise in all about $75,000. It is an immense sum. The parish is not wealthy and we have but limited means, but we are determined that this church shall be built first to the glory of God and secondly as an expression of our faith in that God. It is not that we may add to our pride but rather by our sacrifices erect a church, started aright, planned aright and finished aright.

It is determined in view of the nature of the appeals made heretofore to pay for the land with moneys given for land. The amount in hand is, we believe, for "a church building," and as such held in trust.

We cannot sell our present church site until the new building is finished. The policy in reference to the church building will be "not one dollar of debt."

We are so determined and if the year finds us with a lot free of debt, we shall dream of a completed church. Plans will be made immediately for the entire plant and placed on exhibition.

The offerings on Easter Sunday morning were for the church lot of New St. Paul's, and amounted to $3,600 in cash, to which may be added an equal sum in pledges, so that the parish now has $7,200 for this purpose.

Ocean View.—Church of the Transfiguration.—Cathedral Staff for Missions.—Although unable to have a celebration of the Holy Communion on Easter Sunday, a good congregation attended the service conducted by Mr. Tracy R. Kelley. The church was beautifully decorated by Mrs. Perry and Miss Edna Winkler, and every member of the Sunday School was present. Through the kindness of Mrs. Theodore Smith of St. Luke's Church, eggs and Easter cards were provided for the children, and all left the church feeling happy. This is a promising mission and the Sunday School is rapidly increasing. The members of the guild are working to raise money to build a guild hall, where all kinds of club work can be carried on.

San Francisco.—All Saints' Church.—Clergy of St. Luke's Church in Charge.—At a special Parish meeting held at the church, Masonic avenue, April 11th, the little Mission of All Saints was organized into a Parish of the Diocese of California under the jurisdiction of the Bishop of California, and elected the following Wardens and Vestrymen: E. B. Hore, Senior Warden; R. H. White, Junior Warden; J. B. Curtis, W. H. Deck, W. J. Langstaff, W. H. De Bell, E. A. Towne, Vestrymen.

From the steady growth and general interest in this Parish it bids fair to become an influential one for good in this growing part of the city. A Rector will be called after Easter and contemplated enlargement of the present building will soon be commenced.

We welcome one more new Parish in our midst and all honor to St. Luke's for the help it has so generously given this young scion of the church. Welcome All Saints'.

San Francisco.—Grace Church.—Rev. David Evans, Rector.—The recent pound offering for the Old Ladies' Home shows most encouraging growth, over a thousand pounds of commodities having been contributed to the Home.

Dr. Charles Abbott has been appointed Superintendent of the Sunday School, and Mr. March, after a temporary absence from the city, has returned and resumed his active interest in the work of the Parish.

The Rector will be absent Sundays, April 30, May 7 and 14, and the Rev. M. D. Wilson will be temporarily in charge of the Parish, taking all the services except on Sunday at 11 a. m. For these services special arrangements have been made.

San Francisco.—St. Luke's Church.—Rev. Burr M. Weeden, Rector.—St. Luke's Church never wore a fairer garb than on Easter Sunday. The beautiful new altar, pure and white, was decked with Bermuda lilies. They stood tall and fair in the niches, they bloomed sweet and fragrant on the re-table and the vases were filled with the same waxen blossoms. Never before in St. Luke's were the Easter lilies given in such profusion. They were placed in every available position. On the re-table the seven-branched candlesticks sent forth their lights. The rood-screen was beautifully constructed of greens and white gillias. Callas banked the pulpit and a mass of greenery fell in graceful sprays from the organ loft. A large cross of La France roses and maidenhair fern was in the central niche. It was sent by Mrs. Sidney M. Smith in memory of her husband, by whose legacy St. Luke's beautiful altar was built. Large wreaths of Bermuda lilies were sent by Mrs. Cyrus Walker, a tall cross sent by Mrs. Chas. Lyons in memory of her husband, a large cross of Easter lilies sent by Misses Heath in memory of Mrs. Mary E. Heath of sacred memory, occupied a place near the altar. Mr. Henry T. Scott sent two beautiful wreaths of white carnations.

The Easter services began at 6 a. m. with the Eucharist celebrated by the Rector, assisted by the Rev. Cecil M. Marrack. At 7 there was another celebration, the Rev. W. E. Hayes officiating, and at 8 Dr. F. B. A. Lewis, the Associate Priest, acted as Celebrant. Dr. Lewis came over three hundred miles to assist in the Good Friday and Easter services, and was warmly welcomed by his host of friends.

At 11 o'clock the full choral service was rendered with a choir of sixty-five voices. The auxiliary choir of women, who have been so faithful during the Lenten services, joined with the men and boys at both the morning and evening services. The church was thronged, and long before the hour of service an eager crowd awaited entrance. The Rector preached an uplifting sermon on "The Resurrection," and at its close administered Holy Communion to a large throng of devout worshipers.

At 3 there was a baptism for adults and at 3:30 a baptism for children. At 4 o'clock the church was filled for the children's service. Every child carried a calla and soon the large bare cross was filled with the beautiful symbol of the resurrection. In the evening a class of forty-two men, women, boys, and girls were confirmed by the Right Reverend the Bishop of California.

The music of Easter Sunday was of even more than its usual excellence, and the offering was large.

The following was printed as a leaflet and circulated among the crowds that gathered in front of the church before the doors were opened:

"San Francisco, Easter Day, 1905.

"The Rector of St. Luke's Church greatly regrets the necessity to keep visitors standing before closed doors. Easter is a feast of obligation in which confirmed members of the church are required to be at church and to make their Communion. The Easter Eucharist has a sacred and solemn import to members of the church. They have been preparing for it for weeks. The Rector is constrained, therefore, to provide a place for members of the parish before visitors are seated.

"If the numerous Easter visitors would also present themselves on the other Sundays of the year, the Episcopal Church would at once, with joyfulness, enlarge and multiply its places of worship to accommodate them.

"You are welcome at the church this morning. We shall do our best to receive you and to furnish you a seat. We also invite you to come next Sunday. On any Sunday, except Easter Day, you will be received hospitably and seated without delay.

"The doors of this church will be opened at 11 o'clock."

San Francisco.—St. Stephen's Church.—Rev. Ernest Bradley, Rector.—St. Stephen's spent one of the most successful Easter Sundays of its life. It kept a good Lent and manifested many signs of deep spiritual desire. On Good Friday the Rector, the Rev. Ernest Bradley, conducted a three hours' service and gave a series of addresses on "Steps to the Cross." He also sang "There is a green hill" and other appropriate solos. Nearly three hundred people attended the service, and it was said to be the most largely attended service of that nature ever held in the church. On Easter Day the church never looked prettier. Faithful hands had spent many hours of hard work in making the altars and chancel look all they should look on Easter morning. One hundred and fifty people attended early Communion and at 11 o'clock the church was crowded to the doors. The choir sang never so sweetly and the Rector preached from Phil. iii, 10: "That we may know Him and the power of His resurrection." The Sunday School festival was held in the evening. The choir of the Maria Kip Orphanage assisted the regular choir. The church was well filled and the various young people's organizations of the Parish marched in full regalia with banners. The offerings for the day amounted to nearly $450.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Please note above change of Mrs. Lawver's address.

Mrs. Lawver's telephone number has been changed to East 1686.

Diocesan Meeting.—Monday, May 8th, instead of the 1st, at St. Paul's Sunday School room, San Francisco, 1:45, officers' conference; 2 o'clock, general meeting.

To Hear Dr. Driggs.—A special meeting for San Francisco and neighborhood is arranged for the 3d at Trinity Church, beginning at 2:30 p. m.

A special meeting of St. Paul's Branch, Oakland, to which all branches in Alameda County and all others interested, are invited, Tuesday the 2d, 2 p. m.

The Twenty-fifth Annual Meeting will be held at St. Paul's Church, Oakland, on Wednesday, May 24th, beginning with the Holy Eucharist at 11 a. m., at which the Bishop will celebrate. A fuller notice in next issue.

The Annual Conference of Diocesan and Parish officers is appointed for Monday the 22d, in Diocesan House, 731 California Street, San Francisco.

All branches are earnestly requested to prepare to be represented at the conference.

All contributions for Alaska boxes should be at the Diocesan House by May 11th.

The quarterly meeting of the Alameda County Branches, held in St. Matthew's, South Berkeley, Thursday, April 13th, was said to be one of the most interesting and satisfying meetings ever held by the Auxiliary on that side of the bay. The cheerful church, the cordial welcome gave the impulse and the Bishop touched our hearts with his appreciation of the sense of need in the Auxiliary felt by us, but not defined—the need of extension of our work, the uncertainty about the direction it should take. The Bishop suggested several avenues of work through which our influence might be extended—the planning for visits of our Diocesan Secretary to small and isolated groups of women, the increased interest of all our members in discouraging social evils and cheering friendless women, the effort to find out and judiciously distribute little bits of inspiring and comforting literature. The Auxiliary women were thankful for the Bishop's suggestions and hope to show their appreciation by earnest work on these lines.

By invitation of the Branch in Grace Church, San Francisco, our members around the bay shared in the delightful meeting arranged for Bishop Rowe in Grace Church on the afternoon of the 12th ultimo. Advantage was taken of the children's Lenten service at 4:30 to include them, and there were also children from other Parishes. After evening prayer the Bishop told the story of the church's mission in Alaska, in his happiest manner. The congregation was large and represented many churches. The offering was sent to the Treasurer of the Board as a special.

Mrs. Stoney arranged a meeting of

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C. P. C. librarians with Bishop Rowe on Monday in Holy Week, which proved an opportunity to hear just what reading matter was needed at the several stations.

In response to an invitation from the Woman's Auxiliary of Christ Church, Sausalito, Bishop Rowe visited the Parish on Saturday evening, April 15th. The congregation was a good one and very attentive. The collection of $17.22 was sent to the Treasurer of the Board of Missions for work in Alaska. The Bishop won admiration and appreciation from all who heard him.

Miss Hicks, going to organize the new hospital in Manila, was three days in San Francisco before sailing on the Manchuria. She goes well equipped by experience and ability for the work.

LITERARY NOTES.

The London **Spectator**, remarking on the large number of new books on Japan and the Far East, says that two at least of them—Sir Robert K. Douglas's "Europe and the Far East" and Mr. Lafcadio Hearn's "'Japan: An Attempt at Interpretation"—"are really valuable and indispensable additions to the Japanese shelves of our libraries. The death of Mr. Lafcadio Hearn, who knew Japan as only three or four Westerners have known it, and had the literary art to present its views, ideals and national characteristics with a rare grace and fidelity, is a great loss to literature. The posthumous book now published is, in some sort, the crown of his life's work, which wholly aimed at interpreting the spirit of Japan to Europe and America. Both the prose and the poetry of Japanese life are infused into Mr. Hearn's charming pages."

A new volume, entitled **Christus Liberator: An Outline Study of Africa**, by Miss Ellen C. Parsons, is announced for publication by the Macmillan Company in the United Study of Missions series. The geography and history of this volume have been prepared by Sir Harry Johnston.

The program of the Brooklyn Church Congress covers a range of topics wide enough to satisfy the most exacting.

CORRESPONDENCE

CLERICAL HONOR.

To the Editor Pacific Churchman:—

By accusing me of the crime of being a young man, an examining Chaplain and an Editor crushes me. I might reply in kind, but I won't.

Mr. Howitt asks me to be precise and discriminating. I am almost consumed with a desire to be so. I sent a letter supplementing a former article to show what a distinguished Unitarian, who held substantially the same doctrine about Our Lord as some Broad Churchmen, thought of a clergyman who renounces doctrines of the Church, and yet ministers at her altars. Mistaking Dr. Martineau's words for mine—and he ought to apologize to the Doctor's memory for doing so—Mr. Howitt accuses me of being inexact in my charges. I don't intend to defend the words or the theological attainments of one of the greatest religious teachers of the last century against the thrusts of Mr. Howitt, but I will point out that Dr. Martineau was sufficiently precise in his definition of the clergy under consideration. His "Broad Churchman" was the man who is "week by week obliged to make himself the organ of a religion inwardly rejected."

Mr. Howitt writes as if he knew my "point of view." I do not know my critic, and am at a loss to account for his pretended knowledge; but he misrepresents my position completely. He expects me to be surprised at Mr. Maurice's ideas on the Atonement. I don't possess the Theological Essays, and I must confess my ignorance of "C. W. Moberly's" teaching on the Atonement. But if, by any chance, Mr. Howitt had in mind R. C. Moberly's work on the Atonement, I find on page 383 a consideration of Maurice's opinions as expressed in his Lincoln's Inn Sermons. Moberly, in his admirable, scrupulous and balanced way, doubts whether Maurice's teachings were "really adequate to the truth"; they "give hardly adequate place to the objective truth;" Maurice was "inclined too much to what is known as the subjective view." That does n't surprise me. But of course I may have the wrong Moberly, and Maurice's views in his Essays may be better.

Merely to indicate how well my critic knows my point of view, I will state that I don't consider Bishop Gore and the "Lux Mundi" men "the broadest of the broad." On the other hand, I do think the statement that they would have been so classed twenty years ago, a bit funny. Perhaps Mr. Howitt has read only the essay in "Lux Mundi" dealing with Inspiration. Anyway Bishop Gore was, when he wrote his books, a member of the E. C. U. and of the Confraternity of the Blessed Sacrament.

I have not, heretofore, expressed an opinion on Martineau's letter, but I will now say that it seems to be a moderate, discriminating and sane statement on a present-day evil. If its teaching were listened to by all schools and all bishops there were be less talk of a lower standard of veracity existing among the clergy than among the laity. H. M. RAMSEY.

[With this letter, which we have ventured to curtail, the discussion must close.]

TO TAKE, OR NOT TO TAKE.

To the Editor of the Pacific Churchman:—

You oppose the acceptance of the Rockefeller gift. Is it with you a question of expediency, or a matter of principle? Your editorial leaves me uncertain upon this point.

There is no question that the acceptance of the gift would lend force to the accusation that the church is on the side of wealth and power as opposed to the interests of the common people. Few would contest this position, or deny that the result would be to increase the laborer's hostility to the church. Since attention has been attracted to the matter, the inexpediency of acceptance is increased by each paragraph that appears in the public press, pro and con.

If, however, your position is taken from principle, it appears that there is at least something to be said on both sides.

To cite one point that seems elemental: Why should the church prevent any man, rich or poor, from performing a good deed? Assuming that John Rockefeller, or Pierpont Morgan, or Andrew Carnegie, or any other man who has gained his wealth by modern American methods, comes without ostentation, to lay a gift, large or small, upon God's altar—what man, or body of men, has the right to refuse him the opportunity? If, in our opinion, he be a lost sheep, does it not become our duty to welcome and encourage the slightest sign of interest in higher things? Is it Christlike to increase the difficulties which beset the rich man in his effort to enter in at the narrow gate?

Some may say: We doubt that Mr. Rockefeller was inspired by the highest motives. We reply: That is not for you to determine. That is between John Rockefeller and his God. "Judge not." Witness Jesus Christ accepting, without question, the hospitality of rich men, and gifts of sinners.

We should strive to attain the democratic ideal of "a square deal for every man—no more, no less," leaving finance out of the question. This cannot be done by picking upon any individual for a typical victim.

To oppose the rich is a poor way to show our sympathy with the poor. Not only is it cowardly. It is also childish, for to be unfair to one of the parties in the great industrial conflict does not in any way prove our fairness to the other. Far better would it be for the church to manifest her sympathy for the poor man in a positive way; by lifting his burdens and smoothing his path; by striving to understand his problems; by making it possible for him to come within hearing of the Gospel without the necessity of intruding into luxurious pews that are owned by other persons. Ever most sincerely,

CECIL MARRACK.

THE MEASURING-ROD.

DELIA W. LYMAN.

Greta Brown was one of the brightest, most enthusiastic, and popular girls in Miss Gerry's school. She stood first in her classes, she led the games at recess, she was the president of the Five O'clock Tea Club, and into whatever she undertook, one thing excepted, she put an overflowing enthusiasm which insured success.

One bright Sunday morning in June Greta donned her new suit and went to church. Her pastor, Dr. Milliken, preached from the text, "Grow in grace"; but to tell the truth, her thoughts were not very much on the sermon. They ran something like this:

"'Grow in grace,' 2 Pet. 3:18. Well, I'll remember the text for grandma. How pretty these five rows of gilt braid do look on this gray dress; but I must have this cuff altered. How ugly Kate Graham's hat is, and how sober she looks! What can Dr. Milliken be saying? 'Growing unto the stature of the perfect man.' What does that mean?" And then her thoughts ran off to something else. But, after all, the words "grow in grace" did somehow stick in Greta's mind.

When she came home her brother Mark happened to tell the story of King Frederick of Prussia, whose hobby it was to collect the tallest men from all parts of Europe for his famous guards, and who rejected every applicant for that much-coveted position unless he measured a good deal over six feet.

When Greta went to sleep that night Dr. Milliken's text and Mark's story mixed themselves up in a most curious way as a dream. And here it is, as she told it to her aunt the next day:—

"I dreamed that I was on my way to school, when suddenly I noticed a great crowd collecting on the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said, "'Why, don't you know? It's Measuring Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day.'

"'Measuring Day!' said I; 'measuring souls! I never heard of such a thing!' and I began to ask questions, but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

"There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He looked just like the great angel on the stained-glass window of our church. He had white wings; his clothes were a queer shining kind of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall, golden rod, fastened upright in the ground, with curious marks at regular intervals from top to bottom. Over it, on a golden scroll, were the words: 'The measure of the stature of the perfect man.' The angel held in his hand a large book, in which he wrote the measurements as the people came up on the calling of their names in regular turn. The instant each one touched the golden measure a most wonderful thing happened. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way.

"The first few who were measured after I came I did not know, but soon the name of Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, 'Surely Mrs. Darrow's measure will be very high indeed.' But as she stood by the rod the instant she touched it she seemed to grow shorter and shorter, and the angel said,

"'This would be a soul of high staure if only the zeal for outside works which can be seen of men had not checked the lovely secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth.'

"I pitied Mrs. Darrow as she moved away with such a sad and surprised face to make place for the next. It was poor, thin little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had seen before. And her face shone so I thought it must have caught its light from the angel's, which smiled so gloriously that I really envied poor little Betsy, whom before I had rather looked down on. And as the angel wrote in the book he said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' And Betsy passed on and Dr. Milliken took her place.

"I knew he would measure well, and he did; and the angel said, 'How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul-growth for thyself.'

"And then, Aunt Jay, I began to tremble myself, for when had I tried to win any souls for Christ? After the first few weeks of the revival two years ago, when I joined the church, somehow I began to lose my interest in religious things, and I thought that if I kept on going to church and Sunday-school and saying my prayers and reading a chapter in the Bible every day, I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come. But just then Hal Drayton's name was called, and I thought, 'Surely his

LITERATURE OF THE DAY

Moral Discipline in the Christian Church: Canon Hensley Henson, Rector of St. Margaret's, Westminster. (Longmans & Co. $1.50.)

It strikes one at first sight as rather curious that a man of Canon Hensley's type should have selected such a subject as this for the week-day lectures it fell to his lot to deliver in Westminster Abbey as Canon in Residence. But he shows a very thorough and first-hand knowledge of his subject, and it is expressed in terms of that incisive candor which marks the utterances of this very outspoken writer. Quite in harmony with this characteristic of the fearless Canon is this affirmation which cuts right across the prevailing sentiment—and we use this word advisedly—"I have spoken much and frankly of the immense mischiefs historically associated with the confessional; that circumstance may prevent misconception when I affirm my belief that a reformed and regulated confessional is probably a necessary institution in the modern Church." (p. 173.) This rather suggests, "Is Saul also among the prophets?" But at any rate, such a statement from a writer who, to put it mildly, has not much sympathy with what he terms sacerdotalism may be taken as a sign of the times, as evidence that at least more reasonable views are beginning to prevail about a practice which, under guarded provisions and due limitations, might be made a most powerful and efficient factor in the moral and spiritual discipline of the Church. There are very valuable appendices and a good index. The book deserves, and we hope will gain, the careful attention of the clergy, and of the many who must be interested in the vastly important subject it deals with so ably and with such refreshing outspokenness. H. H.

The literary editor wishes to thank the writer of the following interesting note on the barbarous word, "Serendipity." But it is barbarous, even though it was coined by that polished "Fribble," Horace Walpole:—

Serendib, or Serendip, is the name given to Ceylon in the "Arabian Nights." Horace Walpole has a silly fairy tale of three princes of Serendib who started each in quest of a certain object and each of whom found something which he was not looking for; and he coined the word "serendipity" to express the gift, or luck, of discovering things which the finder is not in search of. Respectfully, J. J. E. L.

The Craftsman has a paper on Maxim Gorky, the Russian novelist, and a portrait, and a variety of instructive and interesting articles upon its own particular lines. There are estimates and plans for very attractive cottages, and designs for furniture, also, with working plans.——**The Delineator** is a good number. Fashion, fiction, cottage-building and plentiful illustrations, a good little paper on "Favorite Hymns," and a travel article on Brittany.——**Everybody's** opens with a crushing indictment of the land frauds in California and Oregon by Bailey Millard. His well-known literary skill is hardly needed; the bare facts witness to a scheme of unscrupulous theft. The Beef Trust is clearly shown to be a huge swindle for pulverizing the many for the great gain of the few. And Lawson goes on letting in the light on the Saintly Rockefeller methods. His articles must be very comforting to the Congregationalists and others whose casuistry sanctifies soiled cash by applying it to pious uses. Merely a new version of the old maxim, "The end justifies the means." But how long are the magnificent criminals to luxuriate in the conviction that unlawful things are safe, so long as they are not petty and trifling? H. H.

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mark will be nearly as low as mine, for he is the jolliest boy I know, and just as fond of games and good times as I.'

"But here was another surprise. He measured nearly as high as Betsy, and the angel said sweetly, 'And no man shall despise thy youth: be thou an example of the believers in word, in conversation, in charity, in faith, in purity; and such the Lord loveth, and such shall grow speedily towards the stature of the perfect man.'

"And then I knew that Hal had cared more for his religion than I for mine, and I longed to get away before my turn should come, but I seemed to be held fast.

"The next was Lillian Edgar, who dresses so beautifully that I have often wished that I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her.

"And the angel said, in a solemn but gentle voice, 'O child, why take thought for raiment? Let your adorning not be that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price.'

"Old Jerry, the cobbler, came next—poor, clumsy, lame old Jerry; but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him and led him to the rod, and behold, Jerry's measure was higher than any of the others'—even than Dr. Milliken's! The angel's voice rang out so loud and clear that we all heard it saying, 'He that humbleth himself shall be exalted: whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven.'

"And then, O Aunt Jay, my name came next, and I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lilian's! the lowest of all, and I a member of the church for two years!

"O Aunt Jay, I grew crimson for shame, and whispered to the angel, 'O, give me another chance before you mark me in the book so low as this! Tell me how to grow; I will do all so gladly, only do not put this mark down!'

"The angel shook his head sadly. 'The record must go down as it is, my child. May it be higher when next I come. This rule will help thee: Whatsoever thou doest, do it heartily, as to the Lord, in singleness of heart, as unto Christ. The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace.'

"And with that I burst into tears, and I suddenly woke and found myself crying. But, O Aunt Jay, I shall never forget that dream! I was so ashamed of my mark."

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Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

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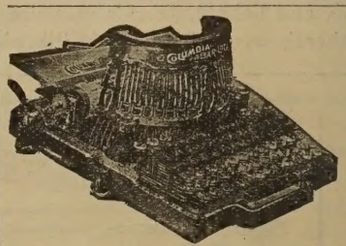

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